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# THE INTERCHURCH NEWS

A Publication of the National Council of Churches

VOL. VII, NO. 3

NOVEMBER, 1965

\$2.00 PER YEAR

## PRESIDENT SIGNS IMMIGRATION LAW

Church Spokesmen Hail End of Quota System

NEW YORK, N.Y. (RNS)—On October 3, President Lyndon B. Johnson signed new legislation liberalizing immigration to the U.S. and ending the country's 40-year-old "national origins" quota system.

The bill was signed at an outdoor ceremony on what is now Liberty Island under the shadow of the Statue of Liberty.

The President told the large gathering of government and voluntary agency leaders that the new law "repairs a deep and painful flaw in the fabric of American justice" and "will make us truer to ourselves as a country and as a people."

He said the "national origins" quota system, long opposed by major church groups on discriminatory grounds, "violated the basic principle of American democracy, the principle that values and rewards each man on the basis of his merit."

### New Approach

Under the new law, immigrants will be admitted on the basis of their skills as contributing to the country's welfare, and their close relationship to people already here. Preference also is given to persons in other categories, including refugees.

Representing Church World Service Immigration Services, which he directs, the Rev. John W. Schauer Jr., was present at the ceremonies at the invitation of President Johnson. The wind also whipped the water into white caps around Ellis Island, farther up the harbor. Now empty, its barracks-like buildings seemed symbolic, Mr.

Schauer said, of the nation's new approach to immigration while remaining a monument to the many millions of people from overseas who made this nation great.

The signing of the new law was also lauded by the Rev. Dr. Kenneth L. Maxwell, executive director of the NCC International Affairs Commission. He noted the close similarity of its provisions with those in two pronouncements adopted by the NCC General Board back in 1952. They were especially critical of the "national origins" quota system and the Pacific Triangle, which practically barred Orientals from entry. Both restrictions have been removed in the new bill.

Apart from an expected influx of Cuban refugees to this country as a result of Castro's change of policy, Dr. Maxwell foresaw no increase in immigration to this country. Changes in the quota system, he pointed out, affect quality not quantity, and remove many unjust restrictions governing entry to the United States.

## Bishop Welcomes Vatican Action

NEW YORK, N.Y.—The president of the National Council of Churches, Bishop Reuben H. Mueller, welcomed the statement on anti-Semitism adopted by the Ecumenical Council in Rome on October 15.

In a brief message, the bishop said: "The news that the Vatican has added its voice to those of other Christians who have deplored anti-Semitism as unwarranted and un-Christian causes us to rejoice."

Although the Vatican statement "did not say everything one might have desired," said Bishop Mueller, "this should not be permitted to overshadow the sweeping importance of the declaration."



President Johnson signs the new immigration bill, which churches long worked for, as the First Lady and Vice President Hubert H. Humphrey look on. Standing at the right is Mrs. Mike Mansfield, wife of the Senate majority leader, at Liberty Island ceremony.

## CWS Reports New Relief Programs For Vietnam

NASHVILLE, TENN.—A comprehensive program to aid refugees in South Vietnam was one of a broad spectrum of relief programs reported by Church World Service to the first Assembly of the newly organized Division of Overseas Ministries of which it is a unit. The three-day sessions brought some 500 U.S. missionaries and CWS relief workers together here, Oct. 3-5.

The stark statistics of misery and need caused by the war in Vietnam, border clashes in India and West Pakistan, and drought, famine and flood in other world areas were presented to the Assembly. To them were added the needs of victims of the eruption of the volcano Taal in the Philippines.

Under the proposed plan to aid refugees in Vietnam, CWS reported it will recruit immediately 30 Christian doctors, nurses and other specialists "to mount a dynamic, humanitarian American presence among the Vietnamese people."

An emergency fund of \$250,000 is needed, said CWS, to strengthen existing aid programs and to provide for recruiting an additional 300 specialists by the U. S. church voluntary agencies

to serve in South Vietnam.

Announcing the program, CWS executive director James MacCracken emphasized the churches' concern to aid war victims on both sides of the conflict. In the North, he said, it was hoped that the East Asia Christian Conference could set up relief operations which CWS was prepared to help financially.

A report from the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches showed that at least \$20,000 is required for immediate needs for medical supplies, food, bedding, etc. by Christian mission hospitals in Pakistan and northern India. Initial funds have already been forwarded, the report said, including \$2,250 to India to match the amount already sent to West Pakistan by Church World Service.

Mr. MacCracken also told the Assembly that CWS is now on a 24-hour alert to meet the new wave of refugees expected from Cuba following Castro's permission for them to leave. Interviews had already begun, he said, to increase the agency's staff in Miami in anticipation of handling a heavy caseload of arrivals.

## Dr. Row Reports On Survey Of Viet Situation

NEW YORK, N. Y.—On his return from Vietnam on Oct. 1, where he went on a special assignment from the National Council of Churches and the Church of the Brethren, Dr. W. Harold Row called for a "massive, bold Christian involvement" in that war-torn country.

"Such a program is needed in distinction and even contra-distinction to the dominant American presence in Vietnam, which is seen by Asians as political and military in scope," Dr. Row said. He is executive secretary of the Church of the Brethren Service Commission.

Based on his talks in South Vietnam and in neighboring countries, Dr. Row recommended that (1) a major corps of workers and shipments of relief materials be sent to aid the war victims; (2) the churches cooperatively establish a permanent representative in Saigon to "engage in dialogue with the Vietnamese"; (3) a team of key American churchmen meet with representatives of the East Asian Christian Conference to "seek to bridge the chasm of misunderstanding which the Vietnam crisis has helped produce between Christians of East and West."

"The complexity of understanding what really is taking place," said Dr. Row, "points up the urgency of the churches having a permanent liaison on the scene." He presented his report to the special advisory panel on Vietnam set up at the request of Bishop Reuben H. Mueller.

## Message Asks U.S. Intervention To Aid Orthodox

NEW YORK, N. Y.—National Council General Secretary Dr. R. H. Edwin Espy responded last month to an urgent appeal from Archbishop Iakovos concerning the Orthodox Ecumenical Patriarchate in Istanbul. The Archbishop, primate of the Greek Orthodox Archdiocese of North and South America, had expressed his concern over recent actions by the Turkish Government in what he called "oppressive acts."

In his telegram to President Johnson, Dr. Espy cited these "deeply distressing reports," and urged the President "to support every possible action open to you which may influence the Turkish Government to change its course."

The recorded support of the historic See at Istanbul by the National Council and the World Council was also noted. The Greek Orthodox Church is a member of the National Council of Churches.

Archbishop Iakovos stated that he had "very real fears" that the Turkish Government may expel Ecumenical Patriarch Athenagoras from Istanbul. He was present at the first meeting last year between the Ecumenical Patriarch and Pope Paul VI in the Holy Land.

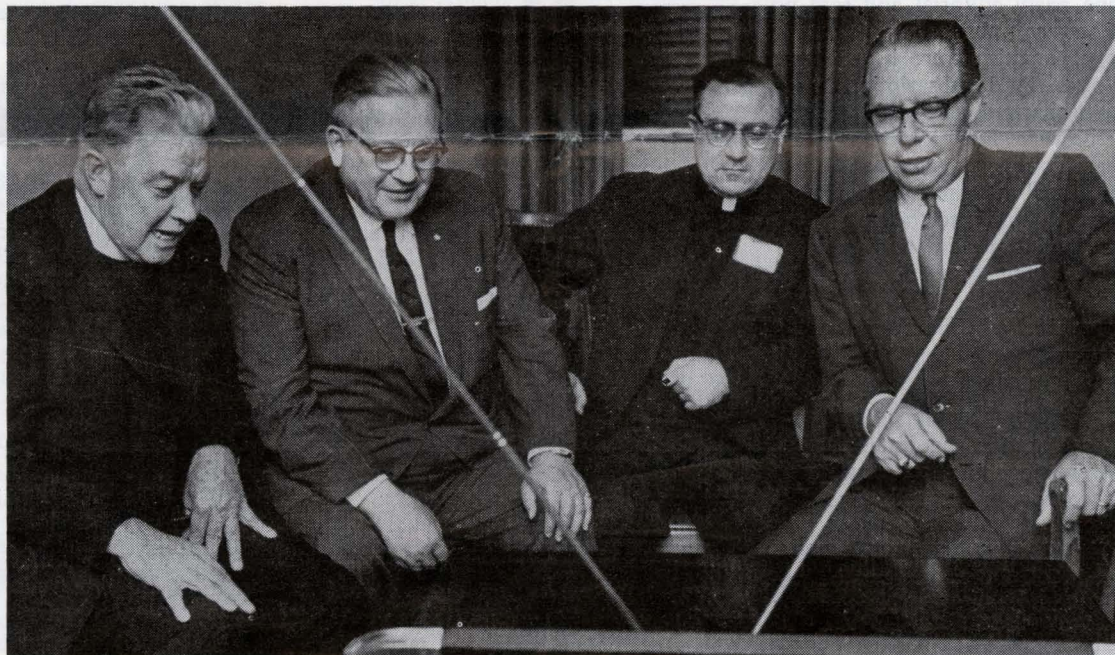
## The Councils Report

NEW YORK CITY—The Hon. William B. Groat, Justice of the Supreme Court of the State of New York, was the speaker at the 10th annual Protestant service to invoke God's blessing on the Courts of Justice on Oct. 14. Other prominent judges and lawyers taking part in the service at famous Trinity Church at Broadway and Wall Streets, included Judge Charles H. Tuttle, NCC legal counsel, and the Hon. Orrin G. Judd, former Surrogate of Kings County.

Sponsor of the annual event is the Protestant Council of the City of New York of which the Rev. Dr. Dan Potter is executive director.

TULSA, OKLA.—On Oct. 12, a major Forum on Extremism, was addressed by a psychiatrist, a clergyman and the president-elect of the Oklahoma Bar Association, LeRoy Blackstock. Dr. Frank Hladky of the Tulsa Psychiatric Foundation talked on the psychology of the extremists while Rabbi Norbert

(See COUNCILS on page 3)



NCC president Bishop Reuben Mueller (second from left) and Dr. Leroy Brininger, NCC associate general secretary (far right) watch the Pope's visit on TV with Roman Catholic guests in Louisville, Ky., the Rev. Edward L. Murphy and the Rev. Louis J. Luzbetak.

The Nashville Tennessean



## THE INTERCHURCH NEWS

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### The Dam Still Holds

THOSE who approved and some who were not so sure were agreed that Montreat would never be the same again. Despite the fears and warnings of some, Martin Luther King had spoken from the vocal center of Southern Presbyterianism in western North Carolina and the central supporting pillar of Anderson Auditorium was intact and the dam holding back the waters of Lake Susan was as strong as ever.

Applause is almost foreign to the Montreat Auditorium but the King appearance produced a standing, applauding welcome of some duration and when he had finished speaking he was accorded an ovation that probably broke all previous records. The occasion was heightened by a few ill-tempered threats and some letters deploring the King visit. The usually somber Montreat gate was enlivened by a corps of state police whose presence lent something of a touch of the Keystone Kops. The fact that most of the police were soon listening to the speaker, their attention fixed on him, indicated something of the magnetism and persuasive power of the man they had come to protect.

—The Presbyterian Outlook

### For The World's Children

THE AWARD of the 1965 Nobel Peace Prize to the United Nations Children's Fund (UNICEF) is merited recognition of this agency's important contribution to humanity. UNICEF has focused its efforts on the needs of the children in the poorest countries of the world, providing food to alleviate hunger and medicine to treat or prevent illness. The successful operation of this agency has provided a tantalizing foretaste of what men could accomplish if they would only cooperate in all fields as they have done to help children through UNICEF.

—The New York Times

### Preacher Pay

EVEN a casual glance at salaries paid preachers reveals that churches, in setting up their new budgets for the coming year, need to initiate their own war on poverty. There are probably dozens (in Arkansas) who are scarcely being paid enough to keep bodies and souls together. Says Pastor Floyd Pannell, moderator of Caroline Association: "If a church feels their pastor is capable of leading them, then they should pay him a salary enabling him to live on the same level at least as the average church member. If the church feels otherwise, they should not keep him around and 'starve him out' as so often is the case. God is going to hold churches and individuals responsible for the way they treat their pastors."

—E. L. McDonald, Editor, The Arkansas Baptist

### "Explicit Assertion"

RECOGNITION by the Vatican Ecumenical Council of man's right to worship as his conscience dictates is an important and necessary Catholic contribution to international understanding. The preliminary approval of the Declaration on Religious Liberty significantly advances the modernization of the Church begun by the late Pope John XXIII. . . . All issues of Church doctrine apart, the explicit assertion of respect for other religions cannot but improve the prospects for cooperation, not merely with other Christian groups but also with representatives of non-Christian faiths.

—The Washington Post

### A New Attitude

WHEN the last Vatican Council was held 95 years ago, the old *Christian Guardian* published one nasty editorial and said no more. Three years ago when *The Observer* published a picture of Pope John on the cover, the cries of anguish were heard from Newfoundland to the Queen Charlottes. And subscriptions were cancelled. But since then things have changed and will continue to change for the better. And while the way ahead is dimly lighted and some of the teachings of Rome are completely unacceptable to us, there is at least a new attitude, a mutual attempt to understand. And most important, in the little places of this land the non-Christian may actually look at Protestants and Catholics now and say of them, "They may still be divided, but they do love one another!"

—The Observer, United Church of Canada

### The Motion Is Seconded

WE GLADLY and hopefully second the motion made by our contemporary, *American Lutheran*, calling for the establishment of formal full-scale theological conversations between Lutherans and Episcopalians. For many years we have wondered when this obviously sensible step would be taken.

It is not enough that separated Christians should deplore their unhappy divisions. True though this is, Christians cannot be expected to unite simply for the good of the cause and without regard to their deep convictions. Their union must be received and realized through their one faith in their one Lord.

Lutherans see and stress this need for essential dogmatic concord as the basis for Christian union. There are many Episcopalians who share this conviction, and we rise to second the motion.

—The Living Church (Episcopal)



Not like the brazen giant  
of Greek fame  
With conquering limbs  
astride from land to land;  
Here at our sea-washed  
sunset gates shall stand  
A mighty woman with a  
torch whose flame  
Is the imprisoned lightning,  
and her name  
Mother of exiles.

"The New Colossus"  
by Emma Lazarus

## Radical Change And Religion's Role

by Samuel H. Miller

A FEW YEARS ago, Henry Steele Commager of Columbia, the distinguished historian, wrote an article for one of our national magazines, in which he listed the ten most influential factors affecting the life of our times. A reader asked in a somewhat shocked letter why he omitted religion from the list. Commager's reply was courteous, but crisp. He said he saw no evidence that religion would play a significant role now or in the near future in the revolutionary changes occurring in the world.

If this is true (and there is a great deal to be said in behalf of it), then it is all the more astonishing in the light of the amount of space which religion takes up in the world. Think of its institutional bulk spread all over the world and penetrating every village, every clearing, every island! Think of the incredible mass of its activities, its meetings, and its public and private practices! Think of its unlimited resources of wealth, both in money and in devotees! Think of its hold on the conscience and the fears and the aspirations of the human heart!

Add it all up, and then say again that such a staggering accumulation of human activity and concern will not affect the contemporary revolution in our time. It does seem strange, and a bit ironical. And yet I believe Commager is right. Religion in general, as it stands today, is not to be taken seriously in effecting any major change in the life of our time.

### Far-Reaching Change

Yet, having said this, there is a further irony involved. The changes which distinguish the character of our contemporary revolution have all come out of religion, sometimes, it must be confessed, in spite of itself. As Carl von Weizsäcker points out in his Gifford Lectures, the very ambiguity of our scientific and secular achievements has derived from their theological and religious origins. Religion has generated a startling and uncomfortable transformation in the consciousness of western man.

The change is more far-reaching than religion itself could have foreseen, and even now strikes religion as a most disturbing and upsetting development. As many a parent looks on his child with astonishment and even resentment, so religion, seeing the secular independence which arose from its own reforms, is tempted to retreat and hold up its hands in shocked dismay.

This confusion is complex and profound. We are more comfortable, but less contented; healthier physically, but more anxious mentally. We have been liberated from some things, but enslaved to others. Our mobility has increased, but our social stability has been impaired. Our power and control over things has escalated, but we feel uneasy, and we fear the future.

The question we must ask is whether the salt that has lost its savor can be renewed, or must we cast it out to be trodden under foot, under the disgusted and desperate feet of men? Can this fig tree, of such enormous dimensions, but no longer significantly fruitful, be pruned and rendered fruitful for the vital hungers of our time? What kind of reformation is now necessary, if the force of faith is to be recovered? . . .

Our task is not to prove that God was in the first century, but that He is in the twentieth. If men find Him now, amid the technological bedlam of newsprint, rockets, and H-bombs, they may find him more easily in the reports from the past. The urgency of uncovering a purpose and meaning amid the distractions of overproduction and obsessive speed, in the midst of diffused anxiety and devitalized success, rests heavily upon us.

There are four urgent needs for religious change if faith is to express itself vitally in our time. It

must establish a moral order for human life at a new level of freedom and sophistication; second, it must elicit from the present world a new sense of that mystery by which life has been and still is sanctified; third, it must indulge itself in bolder images of faith, in striking syntheses, and in vital liturgies by which man may help to create the unity he hopes to find; and finally, in all these actions, faith must give birth to a compassion unqualified by its traditional limits and smug piety. Let us look at these four possibilities more closely.

The disorder of contemporary life is indisputable. Its violence, both criminal and international, has all but bewildered us. Its disorders, particularly in adolescent years, are frightening. The rebellion against current mores creates wild, neurotic aberrations in the frantic hope of a better sanity. The tranquilizers, the narcotics, the flight from authority and responsibility, the collective neuroses, the paradox of Zen and rumbles, riots and wreckage, all point to an essential disorder at the human level.

At the center of such disorder, the Church stands without any clear counsel. Its own affairs are measured by the moral criteria of industry in terms of quantity, success, and prestige. While its own motives are thus generated; its voice is raised either in the vague terms of being good, or of conforming to middle-class respectability, or of eschewing the pioneer pleasures of "wine, women, and song." There are literally so many different systems of moral order now wrapped up in the life of the church, it is little wonder that there is widespread confusion. . . .

### A Distinct Style

What is needed is the delineation of an order of human life, sufficiently discriminating to possess its own discipline, but attractive enough to promise man more freedom, more sanity, more lasting satisfaction than he is now discovering in his bewildered, haunted, frantically driven, anxiety-ridden existence. He has essentially lost control of his own life, and finds it at the mercy of a dozen devils, each with his own justifications. Religion must find a way to establish a style, a distinct way to live, not easily confused with other ways. The early Christians did it, the Franciscans did it, the Puritans did it. We ought to do it, first because we ourselves need to, and secondly, because the world hungers for it.

One thing must be said. It must be an order which respects a new level of freedom and sophistication achieved by modern man. It cannot be an oversimplified order of Nay-saying. We have had too much of that in Protestantism, and equally in Catholicism, from which Protestantism inherited more than it was willing to acknowledge. The natural life and the redeemed life are not diametrically opposed, any more than creation is denied by redemption. We need to say Yea more emphatically, more reverently, more thankfully, to the simple realities and experiences of human life. Our humanity—unperfect as it is—needs to be confirmed religiously. This is the beginning of a Christian moral order—namely, that man takes priority over thing and idea and tradition.

In the second place, it must reach a new depth of mystery. This will mean a number of things. It will curtail a lot of pompous pretension of ecclesiastical conceit. It will undercut much traditional dogmatism, fanaticism, and overweening nonsense about being in possession of special revelations. It will introduce a new sense of modesty, a fresh and real humility, an antiseptic honesty in the face of life's terror, its inexplicable anguish, and its profound contradictions. It means recovering a new vision of excellence in the savor of life's events, a new reflectiveness, a new patience to stand and wait

(Please turn to page 7)



## No Comment...

A CRISIS of the first order developed at our East Burlap Church a few weeks ago. It came about as a result of the awakening of the grass making up the church lawn. As grass is wont to do this time of the year, it began to grow. Normally this would mean getting out the lawn mower and cutting it. Unfortunately, the twenty-seven year-old reel mower had seen its last season. The Committee on Outside Appearance voted to purchase a new gasoline powered mower.

Somehow, good old Mr. Arch A. Ick learned of this decision. He demanded that the Outside Appearance Committee retract its power mower vote and hear his opinion on the matter.

Simply stated, Mr. Ick maintained that power mowers had no business on church lawns. The reel type had been good enough for preceding Outside Appearance Committees and ought to be good enough for this one. Furthermore, if God had wanted lawn mowers to have motors He would have had them made that way in the first place.

Bearing out his contention that the church is being taken over by power interests, the Outside Appearance Committee bought the power motor anyway. The crisis had just begun shaping up.

The following Sunday morning, while waiting out on the front steps for opening exercises to end in Sunday School, some of the men in the Adult Bible Class began discussing the lawn. Before long, someone had pro-

duced a ruler and measurements were being taken at various points. As a result, three other committees of the church became involved. All three circulated reports (two mimeographed and one printed).

The Stewardship Committee flatly stated that the grass had not been cut short enough. By not cutting it short, they pointed out, growing time between cuts was decreased and the resultant frequent mowings was poor stewardship.

The Social Action Committee, in a thirteen page pronouncement, pointed out that unless the grass was kept long, less mowing would be required and the man paid to do the job would suffer economically. This immediately raised a loud response in the form of a tract denouncing the church's getting into anything outside religious matters.

The Board of Trustees, level-headed to the last man, suggested that the proper length would be half-way between long and short, lest the church be accused of extremism.

A congregational meeting finally had to be called to resolve the problem. After much debate, and a vote of 17-9 (the East Burlap Church has 172 members), the whole lawn area was paved with concrete and painted green.

—The Rev. Richard N. Rinker, Editor, *The Christian Sun* (Congregational), *Elon College*, North Carolina

## Clergy Group Issues Paper On Migrants

SPRINGFIELD, ILL.—Following a year of conversations between the Board of Directors of the Illinois Council of Churches and the Bishops' Committee for Migrant Workers (national committee of Roman Catholic Bishops) a joint statement was issued last month on "moral concern for migrant farm workers."

Declaring that migrant farm laborers are still "outside the pale of American society," the statement called this situation "morally reprehensible" in an affluent society.

Among five major recommendations contained in the

statement was an appeal to farmers and farm organizations at every level to seek ways to assist migrants. Farm associations and agricultural colleges were also urged to seek methods of helping migrants find a place in industrial life through job-training programs.

The statement called upon American labor organizations to organize "on a broader scale the men and women who work in agriculture, and to extend collective bargaining procedures to this area of the American economy."

In another section, the statement asked legislators to extend the benefits of the Fair Labor Standards Act to farm labor and called for better housing, better inspection of housing, and workmen's compensation legislation to cover migrant workers.



An exchange program of visits to churches and synagogues in the Chicago area attracted wide interest. Mayor Richard J. Daley, at right, learns of results of "Operation Understanding" from Protestant, Roman Catholic, Jewish and Greek Orthodox host clergy.



Minister-counselor (back to camera) talks with typical coffee house group.

## Coffee Houses Cater To Wide Range Of Interests

NEW YORK, N.Y. (RNS)—The rapidly spreading "coffee house" movement in this country was described here in a study made for the National Council of Churches as possibly providing "a model for the kind of evangelism the churches must undertake to be effective today."

The study was made by the Rev. John D. Perry Jr., Protestant chaplain of the University of Vermont, under a grant from the National Coffee Association. There are approximately 200 non-commercial coffee houses in 42 states sponsored either by churches or having a direct religious affiliation, he reported.

"As the number of coffee houses continues to increase," he said, "and the public image of the coffee houses improves, it is likely they may become as numerous as Sunday schools or church suppers within a decade."

The chaplain's study was released at a press conference sponsored by the NCC Department of Christian Ministry in Leisure-Recreation directed by the Rev. Warren Ost.

The popularity of the coffee

house, particularly at the collegiate and adult levels, the study showed, grows out of their informality and the need for young people and adults to find new areas of expression and fellowship. They also promote dialogue between diverse and distinct groups of people in contemporary America.

Many, said Mr. Perry, are directly involved in the racial problem, while others involve Protestants and Catholics, Christians and non-Christians, students and working youth and students and faculty.

In most of the discussions, said Mr. Perry, discussion and entertainment stress the strong theological content of contemporary drama, poetry and folk music.

## Denver Holds Arts Festival

DENVER—Responding to an invitation from the United Christian Youth Department of the Denver Area Council of Churches, leaders of the Catho-

lic Youth Organization, the Jewish Youth Council, the Greek Orthodox Youth, and Youth of the Episcopal Diocese of Colorado, joined in sponsoring a Creative Arts Festival on Sept. 11. Ninety-five entries were accepted from young people between 13 and 19 in four major categories—art, music, drama and literature.

Miss Iva Wonn, staff advisor to the Denver Council's Youth Department, noted that the event revealed genuine talents in each field. The program opened with an organ prelude played by the young composer, followed by the drama, which won first prize in its class.

Two liturgical dances, created by teenage girls, captured first and second prizes in that field. Original poetry read by the young poets, a short story, choral numbers and violin and piano solos were other highlights of the program.

A main attraction was the art exhibit, where paintings, collages, pen-and-ink drawings, sculpture and other art forms were displayed in the lounge of the Whatley Chapel building of Colorado Woman's College.

The various youth organizations sponsoring the "Impressions 1965" Festival have now joined forces to form the Inter-Faith Youth Committee.

## Radical Change and Religion's Role . . .

before the humblest occasion until it gives up its secret. It means a new willingness to look like a fool, probing at some unimportant point in time or place, while the crowds follow the big noise, the long parade, the crowned monarch.

All these things I have said because they are only preamble for saying what I find very hard to say, very hard because it is too easy to say. The new depth of mystery which religion must penetrate in our day to be vital is God Himself. He is the essential mystery, not a debatable idea. He is the strange and forbidding depth to the floating sophistication on the surface of our educated world. He is the denial of the old idolatries which we thought forever dead, and which we see again renewed in our comfortable churches and tight little orthodoxies.

Wherever life and death meet face to face in their ineluctable struggle, where evil strips itself of every excuse, and where goodness dares to be utterly gratuitous, beyond all shrewdness and caution, under every fact and fiction, at the still center of the turning wheel of time, there the mystery stands and the bush in the wilderness burns and yet turns not to ash. The recovery of a greater depth in religion is the accomplishment of a new modesty, an excitement born of talking about God in a new way.

If we can achieve these two things, namely, a new style of human life lived in a new depth of mystery, we may be able to go on to the third possibility of change, which is to indulge ourselves in a fresh thrust of the imagination, in striking syntheses, bold images, and vital liturgies by which the human spirit may play the flickering shadows of its faith against the dark inscrutable terrors of this life. The scandal

of our worship is its fastidious boredom.

By thus learning to worship, by offering the world religion's best gift, namely, the way to remember and re-enact with thanksgiving the astonishing presence of God in the world, we may at the same time come into the fourth possibility of faith, a new dimension of compassion. If the liturgy has become a way we conform to safety, then compassion has been transferred to the collective church and calcified in organized agencies.

We have institutionalized compassion while our own imagination in the ways of human caring was atrophied. We sent hired agents to do at the ends of the world what we refused to do at our own front doors. We romanticized our caring at long distance, and became hard and ruthless in our social blindness at home. The judgment day is hard upon us; the mock benevolence of delegated compassion no longer shields us; the scrimpy limits of good will no longer cover the naked reality of our hidden hate and nasty prejudice.

Unless we find some way to enlarge our hearts, our Christian faith will stand ashamed before the dimensions of political concern and international care. Until we move beyond the snug limits of our middle-class conceits, our faith will be too small to handle the binding of this society together in any bonds of peace. Indeed, we may have to turn our back on the Church with a solemn disregard for its respectability and prestige before we can act like Christians in the face of this world's need.

—Dr. Miller is Dean of Harvard Divinity School. From his address at Memorial Chapel, Oct. 17, University of Chicago.





Three prominent churchwomen discuss arrangements for the ninth annual luncheon of the Japan International Christian University Foundation in New York. From left, Mrs. Samuel McCrea Cavert, Mrs. Elizabeth Gray Vining, chairman, and Mrs. R. H. Edwin Espy.

## Churches Count "Betsy" Toll

NEW ORLEANS — The days following the onslaught of Hurricane Betsy have been marked by "tragedy and triumph," the Greater New Orleans Church Federation reported. With a heavy death toll, the quick response of church people to the call for help was "beyond description," said the report.

The Federation's Church House served as a collection center for clothing and food, which were distributed by the Salvation Army. United Church Women worked long hours, the report said, in sorting the donations, while other volunteers served at two housing projects, assisting the hundreds who had lost everything.

At the request of the Red Cross made through the Federation, Church World Service trucked 20 tons of ice from Houston, Texas, a gift of the Houston Council of Churches, to one New Orleans housing project to prevent food spoilage, as all electricity was out.

The National Council of Churches' Division of Christian Life and Mission authorized an initial contribution to the Church Federation for relief work. The Texas Council of Churches and many individuals

contributed substantial relief funds.

Reports from individual churches in the devastated area said that the Mt. Olivet Episcopal Church was leaning at a 30-degree angle; damage to Baptist churches was estimated at \$1 million; the Presbyterian Church at Carolyn Park was at one time in water up to the eaves; and at least three Methodist churches were totally destroyed.

Dr. Samuel J. Patterson, moderator of the Presbyterian Church, U.S., issued a pastoral letter calling for special offerings for relief, and the Church's Board of Church Extension authorized up to \$100,000 if needed.

Disaster relief also came from five Seventh Day Adventist Conferences in the Southwest which sent relief vans, which served as field kitchens, and volunteers. The Lutheran Church-Missouri Synod, which made an initial grant of \$100,000 issued a Synod-wide appeal for more funds. Total damage to its churches alone was \$350,000, the Synod reported, and 414 of its church families lost everything—houses, cars and furniture.

## Calendar of Meetings and National Council of Churches Observances

### NOVEMBER

- 5—WORLD COMMUNITY DAY, United Church Women
- 5-7—Central Committee, National Student Christian Federation, New York, N. Y.
- 11-12—General Committee, Department of Vocation, Ministry and Pastoral Services, New York, N. Y.
- 12-14—General Committee, Commission on Ecumenical Voluntary Service, New York, N. Y.
- 14—STEWARDSHIP DAY, Commission on Stewardship and Benevolence

25—THANKSGIVING DAY, 29-Dec. 1—Meeting, Commission on Evangelism, New York, N. Y.

### DECEMBER

- 2-3—General Board, Madison, Wisc.
- 13-16—Annual Meeting Commission on Stewardship and Benevolence, Toronto Ontario.
- 15-17—Consultation on Long Range Planning, Chicago, Ill.
- 25—CHRISTMAS
- 28-30—U.S. Study Group of World Council Study, Ministry and Theological Education, Division of Ministry, Vocation and Pastoral Services, Washington, D.C.

## Churchmen In Raleigh Study Civil Rights

RALEIGH, N. C. (RNS)—A statewide interreligious Churchmen's Conference on Civil Rights here was told that those who attack the National Council of Churches because of its activities in behalf of civil rights reveal "a fundamental ignorance of the reality and dynamics of the modern world."

The speaker, Dr. Robert W. Spike, director of the NCC Commission on Religion and Race, said that the establishment of the commission in 1963 was the result of a realization by church leaders that something had to be done "if the church was to retain its soul."

"The effective days of demonstrations are probably gone," said Dr. Spike. "Needed now is a relentless application of the laws on the books and the pursuit of equality for all in the political, economic and social spheres of our society."

Other speakers at the Conference included Father John F. Cronin, assistant director of the Department of Social Action of the National Catholic Welfare Conference; Brooks Hays, former president of the Southern Baptist Convention and a consultant to President Johnson; Dr. H. Shelton Smith, professor-emeritus of the Duke University Divinity School; and U.S. Deputy Attorney General Ramsey Clark.

## Books Needed For Children

"Books For Appalachia" is a program directed toward supplying library materials to isolated mountain schools in the Appalachian region where children and teachers have little or no library service.

Pupils receive state-issued texts but, in most cases, nothing more. Library materials are needed to help teachers, to strengthen the curriculum and to broaden the children's educational experience.

Types of books needed, said the announcement, include grade range 1 to 8. Recent science books, timely readers, spellers, health guides, music and art texts are welcomed. Work books, maps, pictures and quality pamphlet materials are also desirable.

Books for Appalachia is co-sponsored by the National Congress of Parents and Teachers, the REA Express and the Appalachian Volunteers of the Council of the Southern Mountains, Inc. Further details and shipping instructions may be requested from Mrs. Jean Gilbert Moister, College Box 2307, Berea, Ky., 40403.

## Noteworthy...



The Rev. and Mrs. James L. Barkenquast.

WED — Highlight of the social season in Moscow, USSR, was the wedding in September of the Rev. James L. Barkenquast and the former Miss Beverly Barnes of Springfield, Ohio. A pastor of the Lutheran Church in America, Mr. Barkenquast is Protestant Chaplain in Moscow in the National Council's program of providing a ministry to English-speaking residents of the city.

The couple went through two wedding ceremonies, one at the Russian "Wedding Palace" where the bride called the civil rite "just a rehearsal." The religious ceremony took place at Spaso House, residence of U.S. Ambassador Foy D. Kohler, who gave the bride away. (See photo at Embassy.) The Rev. William M. Masters, Church of England, performed the ceremony. Wedding guests included some 150 Americans, British Ambassador Sir Geoffrey Harrison and Ghana's Ambassador J. B. Elliott.

FOCUS — The Fifth Annual Conference on Religious Leadership for Peace in Asilomar, California, will focus the thinking of national foreign policy specialists on Vietnam and China. From Nov. 14-16, delegates will consider "Constructive Alternatives in U.S. Foreign Policy" against the background of professional and church expert opinion and experience.

On the long roster of specialists from government, the service agencies, denominations and churches who will participate is the Rev. Dr. Leonard Kramer, associate director of the Interna-

tional Affairs Commission of the National Council of Churches. A minister of the United Presbyterian Church, USA, he is the former head of the political science department at Hanover College.

Area meetings, workshops and interfaith panels will fill the three days in Pacific Grove. Sponsors are the Northern California-Nevada and San Francisco Councils of Churches; and the San Francisco Conference on Religion and Peace, representing the Archdiocese of San Francisco and the Northern California Board of Rabbis. Reports from the conference will be carried in our December issue.

APPOINTMENT — Miss Lois Anderson has been named promotion and distribution director of the NCC Broadcasting and Film Commission. She served for 12 years as assistant director of the Radio-TV department of the American Baptist Convention and was chairman of the film committee which produced the widely acclaimed film, "Parable" for the Protestant and Orthodox Center at the World's Fair.

The appointment was announced by BFC director, the Rev. William Fore, who also welcomed the Rev. John H. Clayton of Nashville, Tenn., as BFC's new director of films.

GIFT WRAP — The United States Committee for Refugees each year offers special Christmas gift-wrap paper with its well-known "Tree of Life" design in gold on green, red, blue and white backgrounds. Funds realized from the sale go to aid refugees around the world. The new 1965 package, including 10 gift tags, costs \$2.00 each for eight generous sheets. Address the U.S. Committee in care of the Irving Trust Company, Box 1000, Grand Central Post Office, New York, N.Y. 10017.

### 6th World Order Study Conference St. Louis, Mo.

Full reports on this important conference will be carried in the December issue.

### The Interchurch News National Council of Churches 475 Riverside Drive, New York, N.Y. 10027

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